

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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66

10 Cent

Views of the Month

Pope Blesses Negroes of the U.S.A.

ROME, ITALY—Pius XII, in an audience with Catherine de Hueck Doherty, foundress of Friendship House, said, "The Negroes of the U.S.A., they are always in my heart . . . I pray for them much . . . I will bless you now and through you, all those who belong to you, all who work in the apostolate of Friendship House everywhere, all who help it, and especially I bless the Negroes of the U.S.A."

(Complete Story on Page 3)



Truman Stops Segregation Spread

WASHINGTON, D. C.—President Truman pocket-vetoed a bill to authorize the Federal government to provide schools where Federal defense activities had put an unbearable burden on local taxpayers. The veto was because of a rider inserted by Southern members requiring racial segregation in schools on military bases and other Federal property in seventeen states. The President said, "The basic purpose of this bill is meritorious. This added proposal would constitute a backward step in the efforts of the Federal government to extend equal rights and opportunities to all our people."

Races Cheer N. C. Together

CHAPEL HILL, N. C.—Four Negro students sat with other students for the N. C.-Tenn. game. Originally seats were assigned them in the Negro section of the stadium. They objected and got seats in the regular student section.

"It did not create the slightest stir," said a university official when they took their seats.

Colored Queen Elected

CHAMPAIGN, ILLINOIS—Miss Clarice Davis of the University of Illinois is the first colored girl to be named a homecoming queen in the history of the Western Conference (Big Nine) schools. She is a graduate of Corpus Christi School in Chicago, of Immaculate Conception High School in Dubuque, Iowa. Feature parts have been given her in university theatrical and choral productions.

"But I prefer to make a career of social studies rather than in the theater," Miss Davis said. "I think I can do something for young people in social work."

Va. Med. Students Pick Negro President

RICHMOND, VA.—Henderson A. Johnson, III, of Nashville, Tenn., one of the first colored students to be admitted to the Medical College of Virginia, has been elected president of his therapy class which is made up of 42 whites and 2 Negroes.

Illinois Colleges Bar Discrimination

CHICAGO, ILL.—Forty-nine leading colleges and universities in Illinois agreed recently to bar racial and religious discrimination on their campuses. Church-supported colleges have the right to give preference to students who will best enable the college to serve its purpose but within the preferential group there shall be no discrimination.

Progress in Detroit Police and Camps

DETROIT, MICH.—"Detroit has learned how to meet the threat of racial tension in a highly competent and responsible manner," said a report of the Mayor's Interracial Committee submitted to Mayor Cobo by George Schermer, committee director. The Police Dept. sent three officers to the annual race relations institute at Fisk U. Another officer was sent to Columbia U. for a 6-week course. Of 20 camps conducted in public parks only 2 continue to bar colored children.

Music Conservatory Integrates

CINCINNATI, OHIO—The first Negro to be admitted to the Cincinnati Conservatory of Music is Henry A. Garcia, an instructor in organ at Wilberforce University. He is studying for his master's degree in music.

"Equal Justice Under Law"—

New Radio Program

NEW YORK, N. Y.—"Equal Justice Under Law," a new radio program sponsored by the National Association for the Advancement of Colored People, is broadcast over station WMCA on Sunday nights from 9:45 to 10 o'clock. This will continue through the first Sunday in February. It will concern Negroes, American Indians, Orientals and other minorities.

White Fire Stations Undermanned

Segregation Will Cost Lives Washington Fire Chief Protests

WASHINGTON, D. C.—Anyone following the local news in the nation's capital this last month was treated to a childish but grim illustration of the weird workings of prejudice and politics. An attempt to effect a simple piece of government efficiency and economy and interracial justice raised a furore which convinced onlookers that some members of Congress are hardly fit to criticize the ethics of others, that "home-rule" for the District is a must if Washington is ever going to have an efficient, Christian government, and that rooting out prejudice here is going to be a God-sized job.

From 1867 to 1919, the fire department here operated on an integrated basis. In 1919 segregation was introduced, with white and colored firemen assigned to separate companies. Some white officers have been assigned to colored fire stations since 1949. The last two fire chiefs have sought the abandonment of the system because segregation and efficiency were incompatible. At the beginning of October,

Fire Chief J. A. Mayhew found himself with 26 vacancies in white companies on one hand and 16 surplus colored firemen on the other. The District budget had been drastically pared by Congress. To get his

job of protecting our lives and property from fire done properly, Chief Mayhew appealed again to the Commissioners. His plan for integration was approved and scheduled for execution on the eighth of October. The

Washington Post took a strong stand for integration. The Evening Star also approved. Letters to the editors poured in, mostly favorable to Chief Mayhew's plan. It looked like another relatively easy step in the direction of full interracial justice.

Three Southerners Object

BUT THINGS began to happen.

Three Southern demagogues on the District Committee (not there by accident) saw an opportunity to make some political capital. A group of firemen, sensing this political support, became restive. The District Commissioners were summoned to a meeting of three Southern members of the District Committee of the House of Representatives, where attempts to bluff them out of their integration program apparently failed.

Then Local 36 of the A. F. of L. International Association of Firefighters voted 664 to 35 in favor of a resolution "imploping" the Commissioners to continue segregation. There are 1063 firemen on the force, 106 of them colored. The union has 749 members, some of them colored.

Next, a budding Bilbo from Georgia introduced a bill which

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'Benedictio Dei'



Father LaBauve blesses Mrs. F. J. Samson, recipient of "Pro Ecclesia et Pontifice" medal.

Louisiana Whites Honor Negro Priest

ABBEVILLE, Louisiana—It was a red-letter day in the progress of interracial relations when Rev. John N. LaBauve, S. V. D., celebrated his first solemn high Mass on July 15, 1951 at Our Lady of Lourdes Parish, Abbeville, Louisiana. That day was a day of "firsts" long to be remembered. Father LaBauve is the first Negro priest of Vermillion Parish, of which Abbeville is the parish seat. For the first time in Abbeville (and in the entire Southland as far as that goes) did a Negro priest walk in procession under a guard of honor of the Knights of Columbus. For the first time in the South did an all white choir sing for the Mass of a Negro priest in a Negro Catholic Church. What must have moved the hearts of all to true Christian sentiments was the presentation to Father LaBauve of his chalice by a cherub-like little girl (the daughter of a white friend) and of his paten by his own little nephew. Seeing them walk together in procession, side by side, oblivious of racial prejudice, and

thinking of the prejudice that might be sown in their guileless hearts by the bad example of others in later life, there most probably arose in the minds of all the words of Christ: "But whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depth of the sea."

The climax of "Interracial Day" in Abbeville was the banquet and reception held for

Father LaBauve at the parish hall where white and colored gathered to receive Father's first blessing and exchange old memories. In charge of the banquet and cooking in the kitchen herself was a white friend at whose dinner table Father LaBauve himself had waited as a boy.

Such charity and love as was shown by the white Catholics of Abbeville surely attest to the genuineness of their Catholicity. Some might object that the

white Catholics of Abbeville did only what they should have done as good Catholics and therefore are deserving of no special praise, but the same can be said of every Catholic martyr, who really did only what he was supposed to do.

At present Father LaBauve is back at St. Augustine's Seminary, Bay St. Louis, Mississippi, completing his last year of study before venturing on his priestly career as Society of the Divine Word missionary.

CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

4233 SOUTH INDIANA AVENUE

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"Our Lord Himself Was a Jew"

KARL STERN in his *Pillar of Fire* quotes a simple, devout Catholic housemaid's verdict on Hitler's mistreatment of Jews and says that Berdyaev and Maritain did not actually say more. Babette said, "What do they want to do against the Jews? It will end badly with these fellows because Our Lord Himself was a Jew."

Anyone who has seen the horrible shambles to which Germany was reduced after the war and who has read of Hitler's shocking death will agree that Babette was right.

Although we have not practiced the open horrors of Dachau, many of us fail to love the Jewish people, even though a Jewish Virgin is the center of our hearts during this month of Advent. We are waiting with her for the Messiah who has long been prayed for by her people. With the Jewish shepherds we adore her little Child, Who is also God, on Christmas morning. We call Abraham our patriarch in the canon of the Mass. So it easy to see why our Holy Father, Pius XI has said, "Spiritually we are Semites."

IN OUR ATTITUDE to the tiny state of Israel we sometimes fail to be fair. One headline in a Catholic paper was very misleading, "Catholics Not Allowed to Visit Jerusalem." In reading the article we found that only Arab Christians were refused entrance. This was because the Israelis feared invasion, not because of prejudice.

The self-sacrificing hospitality of the Israelis to their persecuted brethren of other lands should be an inspiration to us. If our country were as generous in proportion to its means, the displaced persons problem would be solved.

Many of us are guilty of hatred of Jewish people and of spreading calumny against them. Yet we do not recognize it as the sin it is. One experienced priest told John Cogley of Commonwealth that he never recalled hearing the sin of anti-Semitism mentioned in the confessional.

THERE ARE TEN THINGS we can do to help us root out this evil hatred. This program was drawn up in Seelisberg, Switzerland, by a commission presided over by the Rev. Callistus Lopinot, a Franciscan priest stationed in Rome. These points will help clergymen, teachers, parents and all who give religious instruction to aid their charges to avoid the poison of anti-Semitism:

1. To call to mind that it is the same living God who speaks to us in the Old Testament as in the New.
2. To call to mind that Jesus was born of a Jewish virgin of the house of David and of the people of Israel, and that His eternal love and forgiveness embrace His own people and the entire world.
3. To call to mind that the first disciples, the apostles and the first martyrs were Jews.
4. To call to mind that the fundamental precept of Christianity, love of God and of neighbor, was first promulgated in the Old Testament and then confirmed by Jesus, and that it obliges both Christians and Jews in all their relations with one another.
5. To avoid depreciating Judaism, either biblical or post-biblical, in order to exalt Christianity. (Here it is not meant that the Christians should look upon both religions as equal, but rather that undue and unnecessary comparisons are odious.)
6. To avoid using the word "Jew" in the exclusive sense of "enemy of Jesus" and using the phrase "enemies of Jesus" to designate the whole Jewish people.
7. To avoid presenting the Passion in such a way that loathing for the manner of Jesus' death falls on Jews alone. It was not only the Jews who were responsible for the Cross, but all of us. Because of the sins of all men Christ died. (This, the committee warns, is especially important for parents and teachers of young children. Among youngsters, there is always the psychological danger that their love of the Savior and their horror of the Crucifixion will be expressed in ugly feelings towards the persecutors of Our Lord, whom, in childish fashion, they are liable to identify with their own Jewish neighbors. The universal guilt should be stressed and re-stressed, for this as well as for other reasons).
8. To avoid reporting the Scriptural curse and the cry of an excited crowd: "His blood be upon us and our children," without also calling attention to the fact that this cry could not prevail against the infinitely more powerful prayer of Jesus: "Father, forgive them for they know not what they do."
9. To discredit the unholy opinion that the Jewish people have been cast off (from God's love), cursed and therefore destined to suffer.
10. To avoid speaking of the Jews as if Jews were not the very earliest members of the Church.

"Glory to God in the highest and on earth peace to men of good will!"

—Song of the Angels to the Jewish shepherds the first Christmas Eve.

TV Sponsors Change

Indianapolis, Ind.

Dear Editor:

... The trouble about minstrel shows, black-face, and Negro comedy in general ... is that such shows are out of context. Anything is distorted when out of context and the portrayal of colored people as comic and grotesque is no more distorted than the characters portrayed by Jack Benny and Milton Berle and other white comics, except that the white comic is part of a context which runs the normal gamut from high to low. The Negro comic is in no such context and stands to make the sole impression for the race of which he is a member.

This was exemplified recently in the Amos and Andy television show. The National Association for the Advancement of Colored People and other groups had protested the program and asked the sponsors to withdraw it. But the sponsors had spent a great deal of money preparing the

program and would naturally not take the challenge lying down. I noticed a little of their answer to the challenge and it was very interesting. Last week the script writer dragged into the show a white man whose stupidity so far exceeded that of anyone else in the otherwise all-Negro cast that he could be used as an effective answer to anyone who said that the program was slanted to show the Negro as inferior to the white man. This week a very serious and respectful note was thrown into the program in the person of a dignified and straight-played colored minister and in the form of some very reverent thoughts on marriage. Although this is the only Negro show on TV, and fits into no wider Negro TV context, the sponsors try, now that they are compelled or enlightened, to make the complete context within the show itself, either by singling the white man out of context or by bringing in more favorable colored characters.

In Christ,
K. D.

Irish Missionary Bewails Discrimination

Dromantine, Newry, Ireland

Dear Friends in Christ,

I wish to express my gratitude for the wonderful hospitality shown me in the different Friendship Houses that I visited.

It was a privilege to meet you "missionaries of the interior," whose apostolate is so intimately bound up with that of us "missionaries of the exterior" in Africa.

The primary purpose of my visit to the States was to see how our African students were faring.

So much depends on them! They are now preparing to be the leaders of their people. And whether the new Africa, now taking shape, will be built with Christ or against Him rests in great part with them.

But I was grieved to find that many of them (some live in 'Africa House' on the outskirts of Harlem, New York) are being alienated from Our Divine Lord and His Church by discriminatory practices among Catholics.

And so your great work radiates beyond America!

I have mentioned your crusade to people in Africa and here in Ireland. We are all praying for you.

God grant that your country will become one great Friendship House! God bless you all!

Yours thankfully
In Jesus and Mary,
James Fitzpatrick S. M. A.

Shelter for Colored

Blessed Martin de Porres
Hospice
38 Eye St. North East
Washington 2, D. C.

Dear Friends:

Yes, we are still welcoming the men God sends to us. At last I have secured the occupancy permit required by the District. They decided that our place was in the same category as a tenement house, since we did not have maid service. So they issued us a permit with all the rights and privileges governing a tenement house.

The summer was none too kind to us as we received very few contributions but we had enough for our daily bread, which is what we pray for. We had no ice box nor money to buy one. Thirteen years ago I sent a



young man to the hospital. He had an advanced case of TB. Through the years I tried to be both family and friend as he had neither. I would visit him regularly, carrying the little things he wanted to help him feel not too much alone. He expected me at certain times to do things like his family. He would be hurt if I missed a Sunday visit. Sunday night, August 5th, the hospital called me to say he was dying. Four days later I alone attended his burial as his family and I was very happy to have been his family to the end.

The winter is just around the corner. We are begging our friends not to forget us as we need a lot more in winter than in summer. We need an automobile, a kitchen stove suitable for an institution, some cooking pots and pans, quilts and blankets, clothes of all kinds.

Sincerely yours in Christ,
Llewellyn J. Scott

Help Indian Carmel

Palayam Parambu
U. T. C. Malabar
S. India

St. Joseph's Convent
Vynthala

Honorable Sir,

With deep hope I write this humble letter. We are poor Carmelite Nuns of St. Joseph's Convent Vynthala, under the spiritual guidance of His Excellency Rt. Rev. Dr. George Sloppatt, Ph. D. D. D. the Catholic Bishop of Trichur Diocese. Now we are in great distress for want of money. Our convent and Chapel are old so reparation is absolutely necessary. Besides that we have started a primary school at Kallur, a Mohammedan Centre. We are compelled to construct a new building. The inhabitants of Kallur are very poor. So they are unable to help us in this matter. Therefore I am forced to plead for your kind help. It will be a great act of charity for the Propagation of the Faith. We hope that you will not refuse our humble request.

I remain,
Yours sincerely in Christ,
Sister Apollonia
Mother Superior

"THE GREAT REPRESSION of our age is the repression of Christ in man ... The man in whom Christ is not repressed is a channel through which the life and love of all humanity flows back to God."

—Caryll Houselander in GUILT.
Sheed and Ward.



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FIDES PUBLISHERS

21 West Superior St.
Chicago, Illinois

Experts Say Segregation Injures Children

WILMINGTON, DEL.—Eighteen parents and children have brought a case into court, seeking admission of colored children to white schools, invalidating a Delaware law requiring separate public schools. A dramatic touch was added when Attorney Redding for the plaintiffs read excerpts condemning segregation from the thesis written by the State Superintendent of Schools, Dr. George R. Miller, when he was at New York University in 1943.

Many experts testified as to the harmful effects of segregation on children. Among these were Dr. Frederic Wertham, director of the LaFargue Clinic in New York and of psychiatric services at Queens General Hospital, who asserted that mental health is impaired by the fact of segregation. Dr. George Kelly, professor of psychology at Ohio State University, said that the long bus trips, often necessary to colored schools, are detrimental to the children. Such confinement makes a child irritable and less receptive to learning. It also deprives him of needed recreation time. Dr. Parker of the psychology department of the University of Delaware, said that a poll of the students at the university showed they were overwhelmingly in favor of breaking down the segregated school system.

"Angelo"

THE WARM HUMAN SYMPATHY and natural beauty of most Italian films is found in abundance in "Angelo," the story of a mulatto orphan child in Italy after World War II. He wins his way into all hearts eventually.

Many colored ex-GI's were in the Chicago audiences which saw the picture. The birthday party when Angelo's colored uncle from the United States is welcomed must have recalled happy days which many of them spent in Italy. The uncle speaks Italian with a strong American accent and adds his share to the entertainment.

The Italians probably considered that the film had a happy ending when Angelo leaves for the United States. But American race prejudice appears most terrifying when it threatens the future of a beloved, innocent child. We hope that Angelo arrives in a town where his faith will be nourished and protected, where he will never be refused a home or a job because of his color. Probably not so many Angelos and their mothers would have been left behind in Europe if the colored GI's had known that their white wives and children would be welcomed in the United States.

The Mass Is a School of Racial Equality

By Sister Mary Joachim, O.S.B.

THERE ARE A GREAT NUMBER of sincere Catholics—people who wouldn't think of harming their neighbor physically or of stealing his property—who live in an atmosphere of intolerance toward the Negro. They may very likely consider themselves as pillars of the Church, or at least of their parish. If they were asked why they harbor such ideas about the Negro, they would not be able to give a single good argument for deliberate discrimination against their dark-skinned brothers. They know, in a vague way, that all members of the Church, whatever their origin, race, or speech, have equal rights as children in the house of God. They have learned, too, that "Catholic" means "universal," not "racist" or "separatist." They have heard and read of the term, "Mystical Body of Christ," and may theoretically admit that we are all brothers in Christ, but when it comes down to cold facts, pigmentation seems more important to them than sanctifying grace.

Are these people true Catholics, in the strict sense of the word? If we are not Catholic in all things, we are not Catholics in anything because we are putting our own opinions above the teachings of Christ. Real Catholicism cannot help itself when the question of race is concerned. It must be interracial or it isn't Catholicism. We are our brothers' keepers, whether we want to be or not.

A CATHOLIC, therefore, must not consider himself as humanitarian and as one doing mankind a favor when he tries to overcome prejudice. He is merely acting like an intelligent member of the Church. By breaking down his bias, he is building up his character. If he does less, he is not a true Catholic.

Why Few Negro Catholics?

That there are only 300,000 Catholic Negroes out of a possible 13,000,000 in the United States is due in great part to the un-Catholic attitude of many white Catholics. We must make a choice between prejudice and segregation of the Negro and his conversion. We may have one or the other, but we surely cannot have both.

How can we explain this discrimination still so prevalent

"Pray, Brethren"



Fr. LaBauve, S.V.D., Colored Priest from Abbeville, La.

amongst so-called "good" Catholics? Some of the ill-will and indifference has its roots in economics and politics, about which much could be said. For Catholics, however, the greatest cause of prejudice must lie in their failure to grasp the full significance of the Mystery of Redemp-

tion. As Pius XII expresses it in his first encyclical, "Summi Pontificatus," they do not have, "A marvelous vision which makes us see the human race in the unity of one common origin in God, 'one God and Father of all, Who is above all, and in us all.'"

More Openings for Negroes

Whether the ignorance of such Catholics is culpable or not is not for the writer to judge. It is true that emphasis on the great idea of the Mystical Body has been made only in recent times. In the centuries that have passed since the religious upheaval of the sixteenth century, generation after generation of Catholics have received religious instruction centered solely around the idea of personal sanctification. Saving his own soul was all that really mattered. Let his neighbor look out for himself. An attempt to transfer emphasis from the personal to the social angle will require many years to accomplish. The fact that more and more schools, churches, nurses' training schools, and religious communities are opening their doors to Negroes seems to prove that the doctrine of the Mystical

Pope Blesses Friendship House and Negroes

By Catherine de Hueck Doherty

IT HAPPENED! The impossible, that is. The incredible, as far as I was concerned. I HAD A PRIVATE AUDIENCE WITH HIS HOLINESS, or almost a private one. There were in the huge room, it is true, beside myself, several other people, three middle-aged couples and a priest. We stood far apart, and with each one of us the Pope spoke. Privately. Intimately. Benignly. Like a father with his children. There was in his face such love, such understanding, such interest, that I for one felt that I was absolutely alone with him, and that incredibly he WAS interested in ME and what I had to say, so haltingly at first, then so easily as his questions put me at ease.

Yet even now as I write this, on a transatlantic boat that

pitches and rolls in rather heavy seas under a brilliant sky, I do not understand, do not comprehend how it is that I got there—to Castel Gandolfo perched high on an Italian hill, and surrounded by the most beautiful gardens I have ever caught a glimpse of through a window almost six feet high.

It still seems incredible that it was I . . . an unknown apostle of Catholic Action of the Harlems of America and the rural areas of Canada—which both seemed so far away that day, when I walked up . . . up . . . a beautiful curved marble stairway and on through the many rooms of that lovely palace, filled with priceless art treasures, age-old tapestries and paintings.

Were those truly MY footsteps that reechoed so loudly through those immense halls? Was it I who stood finally, trembling and awed, in that long room where the Pope was to hold audience that day? I KNOW IT WAS. And yet how did I get there?

TRUE, MY SAINTLY ORDINARY

ARY, the Right Rev. William J. Smith of the Diocese of Pembroke, Ontario, Canada, in which a branch of Friendship House is located, had officially delegated me to attend the Congress of Catholic Action leaders to represent both Friendship Houses and his diocese there, and also graciously given me a letter to the Papal Secretary of State, Monsignor Montini, to arrange such an audience, yet warning me that I might not get it, for there would be many ahead of me.

American Fleet In

And there were! Thousands of such letters, I found out, had come to the desk of that busy prelate, for not only as Rome host at that moment to the 1200 delegates to the Congress from seventy-four nations—but the American fleet had come into the Holy City just then, too, not to mention hundreds of tourists and visitors.

However, what convinced me from the start that I had little chance of getting that private audience was the first glimpse I got of the delegates to the Congress. For amongst them were

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PAX

with the Blood of His Son, shed for all men without distinction. By participating at Mass, the humblest can renew his dignity and be restored to the fullest of his rights. The mightiest and the proudest will be reminded of his duties, which he, in the name of charity and justice, owes his fellowmen.

Just as St. John the Apostle constantly reiterated "My little children, love one another," so in the same spirit the priest at the altar repeats "Dominus vobiscum" to remind those present that fraternal charity is the sign of Christ. "By this shall all men know that you are My disciples if you have love, one for another."

How, then, could a white man refuse to kneel side by side with a colored brother in the worship of God? Segregation in the very

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Body is gradually taking effect.

CERTAIN FUNDAMENTAL concepts have to be emphasized and reemphasized in an attempt to make our fellow-Catholics realize that any help extended to the Negro is his by right. The body of the Negro came from his parents, but his soul came straight from the creative hand of God. He is made to the image and likeness of God and his destiny is to develop this divine image. We are all brothers of Jesus Christ, redeemed by His blood. The same sanctifying grace pulses through his being as through ours. He is nourished by the same Sacraments. We are all members, actual or potential, of Christ's Mystical Body. Within that Body, each one of us is a cell, and all of us together make the living Mystical Christ. The more Catholics ponder the meaning of this doctrine, the more clearly will they become aware that the interracial problem is not as much social as personal.

Family Around Altar

THE ANTIDOTE for human inequalities and racial prejudice, then, is not to be found in the high-sounding phrases of the fantastic doctrine of world fraternity, but in a fraternity drawn from a deeper source. A closer study of the central doctrine of Catholicism, the Mass, will prove the most powerful cure for such ills. From its sacred liturgy the prejudiced can draw vitality and clear vision. Assisting, uniting as a family around the altar of God, Catholics can achieve unity. They can grasp a faint idea of what is meant by brotherly love.

In the Mass the Creator renews His covenant of justice with His creatures. He seals it

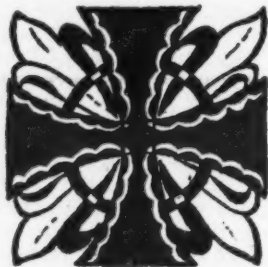
Blessed Martin Friendship House

21 N.E. Broadway
Portland, Oregon

ANOTHER MONTH has rushed by and the always changing Friendship House routine goes right with it. Ann Stull is gone. We miss her and find ourselves listening for her laugh. Breakfast is a different thing without her burnt toast. Of course Ellen and I never burn toast; we are much too efficient! We just lose the key to the file cabinet and practically have to suspend operations for a couple of days until I find that it has dropped through a hole in my pocket and is resting in the lining of my coat! We laughed just thinking of how Ann would have laughed. The volunteers did themselves proud and threw a wonderful party for her. All of the kids in the neighborhood were here and many of the friends she made while in Portland. She got enough books to stock a small library and everyone had a grand time. We shall all miss her very much but we know she has a job to do so we give her to Chicago with our blessings and our prayers and our advice to Tevey not to let her cook toast.

First Appeal

Our first begging letter went in the mail on the Feast of Blessed Martin and we are imploring him to intercede with the Holy Spirit that our benefactors will respond and make it



possible for us to carry on the work of our apostolate in Portland.

Forum Speakers

Our Monday forums during October were, as usual, interesting and vital. October 1st the film, "The Challenge," was shown. This picture, which is based on the report of President Truman's Committee on Civil Rights, is powerful and focuses on the various areas of discrimination in the United States, depicting positive approaches toward reducing segregation and discrimination in housing, employment, public accommodation, and education. On October 8th, Mr. Alton Bassett, the Catholic co-chairman of the Portland Conference of Christians and Jews, gave an interesting talk on the viewpoints and working methods of this fine organization. This was followed on October 15th by Father Francis Kennard who discussed the need for and the possibility of a House of Hospitality in Portland. We think our friends will be interested in knowing that there is a good possibility of a House of Hospitality being opened here in the near future. Mrs. Will C. Davis concluded the talks for the month by telling us of the wonderful work which the League of Women Voters has done in the fight for Civil Rights legislation in Oregon.

Volunteers Confirmed

We had a special occasion at F. H. on November 1st, the Feast

of All Saints. Two of our volunteers, Alvin Batiste and Bill McCoy were confirmed. The reception of this great sacrament was held at All Saints' Church and it was a beautiful and impressive affair. It was Thursday night. Instead of having our regular volunteer meeting, we all went to the Confirmation and then returned to Friendship House for a celebration. Father Martin Donnelly gave a short talk on the significance of this sacrament. Then we broke out the refreshments and Christian joy reigned throughout the evening. These wonderful moments come only too seldom in this busy life but what a joyous occasion it is when our Holy Mother the Church bestows upon one of her members a sacrament of Christ! New vigor surges through the Mystical Body and the whole Church breathes a prayer of gratitude that a new soldier has joined the battle. We can thank God that we never lack these reinforcements.

Day of Recollection

All of the activity of the busy month was climaxed by a day of recollection given by Father Edward Zenner on the vigil of the apostles Simon and Jude. How much we need and enjoy these rare days of quiet prayer and meditation! The talks by Father Zenner were inspiring and we and our friends came away rested and renewed.

AUTUMN HAS COME, carried on brisk fall winds and settling down on the countryside of the Pacific Northwest like a great blanket colored with bright splashes of orange and brown and yellow. The trees are to be seen, gradually and with gentle dignity, divesting themselves of their summer green and preparing to turn their barren limbs to God in the solemn supplication of Advent. We, too, turn with prayers of longing to the Father that He will not long delay the coming of the Christ

Unto a Marriage Christ Came Down

WEDDINGS at Friendship House are so beautiful that we almost forget to wonder how we're going to get along without people like Virginia Lowe, Teresa McDonald, and Jim Fallon.

Jim and Virginia were married at St. Elizabeth's November 17. As Virginia came down the aisle we sang "Salve Mater." The proper of the Mass was sung by a men's schola directed by John Bettin, volunteer. Fr. Branbrink, S. V. D., our pastor, performed the ceremony and celebrated the nuptial high Mass. Most of the congregation received Holy Communion. As Jim and Virginia came down the aisle, followed by Ann Sisco and Jim Guinan, their attendants, we all sang, to the tune of the joyful Easter hymn, "O Filii, O Filiae":

"Young men and maids, rejoice and sing,

The King of Heav'n, our glorious King,

Today has come to a wedding, alleluia.

"To Galilee in Cana town

Unto a marriage Christ came down

With Mary in a wedding gown, alleluia."

We didn't have time for all the verses telling of the miracle at the feast but we sang that later at the wedding breakfast in the gym at Friendship House. Jim and Virginia are living in the little town of Mukwonago, Wisconsin.

TERRY McDONALD and Carl Craig were married at Resurrection Church in New York in October at a solemn high Mass. The congregation sang the Mass,

Christ we have with us everywhere and what is Friendship House but the manifested love of Him and the sharing of His Passion in many little ways every day? If the job of serving Christ in Portland is a job of changing attitudes toward Negro people or of trying to get people to recognize the value and dignity of man or of just resisting the hundred secular evils that surround us everywhere, then this job we must do—for in the Body of Christ there are many wounds. We beg you all to pray for us and on Christmas Day we will lift our prayers and glasses for you and with you in love and praise for our newborn Redeemer.

By Wayne Keith



with liturgical songs for entrance and exit. Their wedding rings had the Chi Rho symbol for Our Lord in the center with three Cana jugs on either side. They furnished us a fine feast in the Friendship House library. They are now living in Shanks Village.

We will miss them at Friendship House as we've missed all the fine people who have gone out. But they are good Christians leaven which will transform other communities.

Friendship House of Harlem

34 West 135th Street
New York, N. Y.

THE CHARITY of our friends is a wonderful thing. Faced in October with no money at all—and the necessary expenses of rent, utilities and food—we did not know what to do until our begging letter went out in November. Father Dugan, our chaplain, suggested that we send out special letter of appeal to a few friends for help during these stranded weeks. Their generous response overwhelmed us. It makes us more deeply aware that this is God's work, inspired by the Holy Ghost, and evidently He wants us to continue.

Looking Into a Poor Man's Eye
"WHAT DO YOU ACCOMPLISH?" is a frequent question from visitors. They can understand us working for interracial justice—but we do

Child into our hearts. We shall see Him unable any longer to resist the pleas of His children. On the Feast of the Immaculate Conception we shall witness His gracious creation of the pure beauty of Mary's soul. All during this lovely season we shall watch with joy as the grandeur of the liturgy unfolds itself, finally culminating in the birth of the Infant Saviour. Gloria Christi!

Christmas out here in the Great West won't be like Friendship House in Harlem or Chicago or Washington. There won't be the hungry Christ to be fed a hundred times on Christmas Day or the naked Christ to be clothed. But the suffering of

look so small! Our clothing room is always impressive, although right now we are greatly in need of warm winter clothing of all types for men, women and children. We give out sandwiches twice a day—sometimes to large numbers of people and often to only a handful. We assist a few people each day with emergency food orders, or help someone get a job. But we haven't much to show to statistically-minded visitors who are looking for concrete figures. To me it seems well to meditate on a few words of Leon Bloy, "Poverty is the very Face of Christ." Seeing Christ in each person who comes to us for help is the only way we can measure our efforts to practice the works of mercy. Bloy goes on to say, "An im-

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Narcotics Anonymous Fa knowl us m sions had Porre Geor Mart
"CAN DRUG ADDICTS Be cured?" was the title of the first Monday night talk in November. It was given by Mr. Danny Carlson, founder of Narcotics Anonymous. Mr. Carlson was a drug addict for 25 years, having become one at the age of sixteen. He started Narcotics Anonymous three years ago, along the lines of Alcoholics Anonymous. Like Alcoholics Anonymous, Narcotics Anonymous is growing very slowly. They now have about forty members. Mr. Carlson (a man who has suffered a great deal

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ably terrible, and found faith in God thereby) and his work deserve our sympathy and prayers.

Foreign Visitors
JACQUES MEERT, co-founder with Canon Cardijn of the JOC (Young Christian Worker movement which began in Belgium) visited us the first Sunday in November. Another visitor was a young lady from Paris who is teaching French this year at Vassar College. She told us that she felt more "at home" at Friendship House than anywhere else in the United States.

Orient, Peru and Russia

Father Macy, a young Maryknoll missionary priest, showed us movies on the Maryknoll missions in China and Japan. We had a talk on Blessed Martin de Porres of Lima, Peru, by Father Georges, Director of the Blessed Martin Guild. Father Ourous-

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ZONE STATE

St. Peter Claver Center

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Washington 4, D. C.

by Virginia Sobotka
Annual Retreat

THE STAFF OF ST. PETER

Claver Center finally had its long-delayed annual retreat at Maria Laach Farm—a long weekend starting Thursday evening, November 1. Despite the cold weather and only fireplace heat (not to mention colds in the head) all were agreed that it was a fine retreat. Father Owen, O. S. B., retreat master, did not lose his voice as the doctor predicted. Through the charity of four of the Center's volunteers who sacrificed their weekend, the staff was able to get the full

soff spoke on the work of the Russian Institute at Fordham.

New Staffworker

Our new staffworker, Peter Jeffries from Toronto, Canada, is not only a fine worker, but has given back to us that "international flavor" missing since the departure of our last French staffworker.

Volunteers Survey Housing

Our volunteers devoted a great deal of their time to a survey of housing conditions in Harlem for the New York State Committee on Discrimination in Housing which has just been completed. We will have to wait a while for results. We hope that we will see a bill before the state legislature against housing discrimination before long.

The fine work of the volunteers on this survey helps to prove someone's remark that "The volunteers are the backbone of Friendship House!"

On Feasting

By James Counahan

There are three elements in any feast of the Church: the event commemorated, the commemoration of the event, and the renewal of the event.

The event commemorated is the free gift of God given by Him in some place at some time in the past, as the Birth in Bethlehem under Augustus Caesar.

The commemoration of the event is the external observance inspired by the Church to reproduce this gift throughout the world in the present as the Mass at midnight in church.

The renewal of the event is the increase in Gifts given by God to the faithful fulfilling observances inspired by the Church.

Observances not inspired by the Church produce, not Grace, but hangovers.

benefit of the retreat. The vols did all the cooking, dishwashing, woodcutting, firebuilding and worrying about practical matters while the staff spent all their time in visits to the Blessed Sacrament, conferences, spiritual reading or just trying to keep warm by the fire. Father Owen and the vols who made this such a fine retreat have our eternal gratitude.

Winter Program

Nearly all of the Center's regular programs were discontinued when we moved into our new house. Only the open forums continued through all the re-pairing. Even October did not see us ready to start our winter program and now in November we are just getting under way. In addition to the open forums, we now have weekly talks by Mary Houston on the apostolate—Friendship House style, a class in Spanish taught by Mr. David Vega-Christie, a class in theology with the Rev. Mr. Cy Schlarman as teacher and a weekly discussion of the Christian life by Father Owen.

Friends' Work Weekend

ABOUT THE MIDDLE of the month two of our staff workers and one volunteer spent a weekend co-operating with the American Friends' Committee Organization on their project of helping people to help themselves here in the southwest section of the city. The work consisted mainly of house painting, minor carpentry repairs.

The weekend began on Friday with a typical FH supper at a local lodge building. The group which was interracial spent the evening discussing the projects for the next day. Work began Saturday morning and continued all day on the homes of three Negro families. Saturday evening was spent evaluating the experience. The staff workers who attended returned to us very much enthused about the project and full of new ideas for the Center.

Leo Brady Talk

The open forums this month were highlighted by a talk by Leo Brady on "Accuracy in the Theatre."

Peter Players Present

On November 24th our drama group, the Peter Players, presented a good old-fashioned melodrama, "The Last of the Landlords," or "Three Saints in One Act," written and directed by Dolores Kendrick, our talented poetess-volunteer. An equally talented cast made up of staff and volunteers outdid themselves in providing an hilarious evening for a gratifyingly large audience. This was the first time the Peter Players had ever charged admission for one of their productions. The proceeds are being added to the fund for the Children's Clubhouse which still needs considerable repair before a real program can be started.

Chicago Friendship House

4233 So. Indiana Ave.
Chicago 15, Ill.

When Harvey Clark and his family tried to move into an apartment in Cicero last August, the Chicago area was faced with a practical test of its belief in the dignity of the human person. It failed.

The Commonweal, commenting on the incident, said:

"Somewhere along the line Christian people missed one of the key meanings of Christianity. 'And who is my neighbor?'—It has been said that the incident like this gives aid and comfort to Stalin. That surely is a point—But the important thing is not how the Christian democrats of Cicero look to the outside world, it is how they are. And there are hundreds of communities in the United States where the same thing might be repeated tomorrow. That is the frightening thing."

Dear Fellow Workers in Christ,

Friendship House is beginning its tenth year on the South Side of Chicago. Looking back, we can see signs to encourage us, hundreds of families to whom we have been able to give hope, many children who have been given a broader vision of Christ's love for all men—we can see slow, steady progress toward the justice that belongs to all as a birthright. But much remains to be done before interracial justice and love reigns among us, before we in America accept our Negro brothers as full members of the one human family.

Giving help is a privilege God gives us. There are many wounds to be bound. We must comfort the afflicted, clothe the naked, give food to the hungry. That may involve giving a sandwich or a used coat. It may involve paying \$5 rent or searching days and weeks for a room or two for a family facing eviction. Such help we have been giving for the love of Christ, wherever and whenever we could—with your gifts.

God offers us many other ways of giving, too. Giving our time and talents to help untangle the housing plight of the city. Giving our white brothers in Christ the opportunity to see their responsibilities—to accord each man his human dignity as a child of God. Thus at Friendship House we have, in addition to our clothing room and children's programs and help to needy families, discussions and lectures to help us learn how to apply Christian principles in every facet of our life.

In this work, we need you. We need you to extend the hand of Christian friendship to Negroes in your own community. We need your gifts, that Friendship House may continue to work in Chicago. With winter the requests for our help double. Christmas is coming, and we would like to give a Christmas basket, a toy, a warm coat to help our needy brothers enjoy the Feast of Christ the Infant King. Our staff of 12, giving their full time without pay, must be fed. We have many unpaid bills. So again we turn to you.

\$1 would pay for postage for a day

\$3 would pay for milk for the children who come each afternoon.

\$5 would pay a staffworker's room rent for a week.

\$10 would keep the House open for recreation for 30 teen-agers one night.

\$20 would pay our light bill, \$100 our heating bill for a month.

Clothing (particularly men's and children's), paint and cleaning supplies, canned goods and meats, toys and candies for Christmas baskets are all desperately needed. Your gifts given for love of God in His beloved poor, can work wonders.

For your prayers, for your many past generosity, we thank you. We turn to you again, asking that you do all you can.

In our Blessed Mother, with gratitude,

ANN STULL and the Staff of Friendship House.

P. S. You and your friends are cordially invited to our annual Open House 3 to 7 p.m., Sunday, December 9, 1951. There will be a talk at 4 p.m.

Ye Olde Christmas Pudding

by Betty Delaney

To be substituted in all Friendship Houses for the more traditional, but no more appetizing, Plum Pudding:

(Note from Virginia Sobotka who has eaten this pudding, "We had it for dessert tonight and it was at once most delicious and strange, the ingredients, that is.")

2 cups Fleet (or other economical biscuit mix)

1 egg (optional)
½ cup brown sugar
1½ cups milk

Beat egg, add other ingredients, and beat until fairly smooth. Grease bottom of bake pan. Drop batter into pan alternately with: 2 cups old, fermented apple butter (substituted for rum.) Sprinkle top with cinnamon and sugar. Bake 30 minutes at 400 degrees.

Ye Olde Tangy Christmas Pudding Sauce

1 cup puckery, unjelled persimmon jelly (Note: Any other jelly that cannot be eaten straight or did not jell or is unpopular for any other reason, may be substituted.)

1 tablespoon flour
1 tablespoon oleo

Few drops vanilla (or any other flavoring available.)

Melt butter, add flour, stir. Then add slowly persimmon jelly diluted with about ½ cup water. Flavor is increased by simmering over teakettle till ready to serve.

Profile

Peasant Apostle

"PETER MAURIN was a person who was extremely free. Hot or cold, hungry or filled, sleeping in parks, living in skid-rows—he was always free of the degradation of dependency." Thus spoke Dorothy Day, editor of the CATHOLIC WORKER and co-founder with Peter Maurin of the Catholic Worker movement, in a talk at Friendship House recently.

Workers Should Be Owners

While explaining the background and principles of the movement, Mrs. Day stressed often Peter's mission as a teacher and his attitudes on the dignity of work and the necessity of self-reliance and self-organization. "Fire the bosses," said Peter during the worst of the depression, when men roamed the streets and stood in long lines looking for bosses. They wanted jobs and paychecks, but they did not want

work or responsibility. Peter believed that men should work because he saw no dignity for them without work. He wanted

them to own their own homes and their own land and he recognized their right to own the means of what they were producing. "Men work better on what belongs to them," he said.

Christ Room for Poor

Just as he decried mechanization and mass production in industry, Peter disapproved also of the mass mentality taking over the works of mercy. He accused those who ask "Why doesn't the state do something about the poor?" of reflecting the cry of Cain—"Am I my brother's keeper?" Feeding, clothing and sheltering the needy was a personal responsibility, he maintained. This particular responsibility has remained the basic tenet of the Catholic Worker movement since its inception. A "Christ room," which would be a sort of guest room open to anyone in need of shelter

sustenance, should be a custom in every Christian home, believe the Catholic Workers.

TWO YEARS AGO Peter Maurin died but his teaching and writing, most of it in his favorite "easy essay" style, have influenced countless individuals. One cannot help noticing also that most lay apostolic groups in America today show definite signs of having been greatly influenced by the principles set forth by the pioneering Catholic Workers.

Homelessness Greatest Problem

In 1933, when the Catholic Worker established its first House of Hospitality on Mott St. in New York City, rent was \$18 a month for the large building. When it became overcrowded there was always plenty of room to spread out into nearby apartments. "Now," says Dorothy, "you wait for someone to die." Today homelessness, instead of joblessness, is the greatest problem in the big cities. In New York various slum-clearance projects are underway and the constant tearing down brings new problems daily to those who are taking the responsibility of caring for the destitute. The homeless and the helpless are, says Dorothy Day, "like a man bound and wounded

and lying in a ditch, shrieking for help." But her fear is more for those of us who refuse to hear and to show mercy, who go on about our own business "as if this were the best possible world."

Lay Apostles Needed

In spite of the difficulties and perils of our age, Mrs. Day definitely concurs with Pope Pius, who has said that it is a privilege to live in these days—to experience the stirring of the laity, which for so long has been passive, almost an audience in the Church. She sees a need for workers in the lay apostolate to travel around and visit each other, to know what other groups are doing and share with them both experience and goods.

DOROTHY DAY has been on a lecture tour for some weeks now, speaking wherever there are people who will hear her message. She knows that the suffering of the hungry, the homeless, the destitute, knows no bounds and she has this to say about her work: "Even if you travel all night and speak four times a day you haven't the suffering of the destitute. But we must not stop—work while the light lasts, die standing up—that is what we must do."

Mass Is A School of Racial Equality

(Continued from Page 3)

presence of the Blessed Sacrament! The very idea seems sacrilegious. How inconsistent Catholics are if they claim to grasp the meaning of the Mass and at the same time tolerate such discrimination!

All Equal Before Altar

TRY TO PUT YOURSELF in the Negro's position and imagine, if you can, what joy is his when he realizes his membership in the "divine race" created by grace and not by blood. The bitterness of human suffering, which he knows so well, is sweetened by his reception of the Bread of Life. The tyranny of hate is replaced by the divine democracy of Christ. Christ is his Brother, Mary his Mother, God his Father. He is a legitimate heir to heaven. He has an equal opportunity to obtain graces and blessings, which are limited only by his own dispositions. At last he has found a home, the altar, before which all people of God are equal.

Imagine now, if you can—and it is almost impossible for a white person to do so—the hurt which the Negro receives when, even in God's Church, he is made to feel inferior to those uncatholic Catholics who remind him to keep "his place." If the Church's Founder, the Redeemer of the human race, disdains not to descend upon the tongue of white and black at Communion time, who would be so bold as to designate the proper place to anyone else? Whoever keeps aloof from the Body of Christ would separate himself from the Head, which is Christ.

Reverence for Men

Constant and sincere meditation on, and participation in, the Holy Sacrifice of the Mass from the viewpoint of the Mystical Body will produce a sanctified, Christ-patterned life. This spiritual transformation is well described for us by Gerald Vann in his book, *The Divine Pity*. Speaking of Mass as a molder of hearts, he says: "You shall be changed into Me. It is the whole family which is thus to be changed, to become a unity. That reverence which we should feel for all God's creatures, and in particular for men and women, is here intensified a thousandfold, for we have now to see Christ Himself in one another."

The Mass, then, is the school in which the Catholic who participates intelligently can learn the great lesson of the Incarnation and all it implies. But grasping the lesson is not enough. The Sacrifice of Love must be repeated within us if we wish to



have a share in the fruits of Redemption.

OPEN THE MISSAL at almost any page, and the eye will catch a word or a phrase which emphasizes the fundamental concept of the Mystical Body. In Psalm 42, said at the beginning of Mass, we say, "Deliver me from the unjust and deceitful man." Does not such a description fit the Catholic who feigns piety in Church but who practices racial discrimination every place else? At the Credo we stand to profess our faith in the "one, holy, Catholic, and Apostolic Church." If we make such a public profession, we must show these attributes in something more than words. We must present living deeds to show the world a Church that is Christ living and acting in His members.

In the Offertory prayers we ask for the remission of our sins and pray "for all here present, as also for all faithful Christians." We beseech God to accept the offering "for our own salvation and for that of the whole world." Salvation, we imply, depends on grace, not on race.

Whole World Called

We tell God, in the prayers for the living, that our primary intention in offering the Mass is for the holy Catholic Church, that He will see fit to "protect, unite, and govern her throughout the world." White Americans have no monopoly on grace, then. The whole world is called to be members of the Church of Christ. Even the entire white race forms only a portion of its children.

Immediately preceding the prayers of consecration, the priest calls the sacrifice the "oblation of our service and that of Thy whole family." Family life presupposes love and common interests. Such a phrase is mere mockery on the lips of a Catholic who hates his black

brother or who is indifferent to his welfare.

All Sons of God

THE "OUR FATHER," too, cannot be said in sincerity unless one sees Christ in his neighbor, whatever be his color. The very word "Father" carries with it the implication that the whole human race are brothers of Christ and sons of God.

These are but a few of the many phrases of the Mass which show us where the fountainhead of truth and right living is to be found. We have been all too slow in seeing the social significance of our liturgy. The Mass is the most important thing in our lives; not in our private lives only, but also in our corporate, social life. Viewed from this standpoint, it cannot fail to work a transformation in us.

The Catholic who is prejudiced, therefore, can learn at Mass that all men and races are one in the sight of God. In his daily life he must live in accordance with his profession of unity in worship. His religion, henceforth, cannot be confined to a small section of his life. Like the soul which gives life to the whole body, it must animate and energize the entire man. At Mass he must learn to forget personal likes and dislikes and then transfer this attitude to social and political fields.



Every true Catholic must be able to show to the Savior Himself that entire consistency of his beliefs and his profession if he expects the full seal of Christ's approval. If he cannot do this as yet, as regards his attitude toward the Negro, he must strike his breast at the Confiteor and admit his sin. At the Kyrie, he must ask God's mercy, and his constant petition throughout the Mass should be for the grace to overcome his ill-will.

If he seeks Divine grace, not

Segregation Will Cost Lives

(Continued from Page 1)

would have forbidden integration now or later. This would have as much chance of enactment as a bill returning Alaska to Russia as a Christmas present. But on this pretext the integration of the fire department was postponed until after Congress reconvenes next year. In view of all the forceful statements issued by the Commissioners and Fire Chief Mayhew, the postponement was disappointing. Still, Commissioner F. Joseph Donohue, in a radio talk, gave his assurance that the program will be carried out early next year unless legislation against integration is enacted, a highly unlikely possibility.

Separate TV Sets Necessary?

The opposition among the firemen seems to be the most potent threat to quick integration. The overwhelming vote for segregation was, no doubt, influenced by bandwagon psychology. But even allowing for this, it shows an amount of prejudice which is shocking in the capital of our democracy.

The firemen placed a paid advertisement in a local daily complaining that integration would force them to live in close quarters with Negroes. They would even have to play games and watch television with them! Card games, like marriage, are optional; and the whites can avoid contact by not playing. But once a television set is turned on, however, no American save, perhaps, a Cistercian or a blind person, can resist looking at it. The "mongrelizing" effects of "interracial looking" have not yet been fully explored by sociologists, but they must be dreadful for the white firemen to contemplate.

White Firehouses Undermanned Failure to integrate means

in lonely isolation, as a beggar, but together with the other members of the great body of the praying Church, his prayers will surely be heard. There is no place where his soul can be healed and sanctified so completely as in the Mass.

that white firehouses are undermanned at present. It will mean future employment discrimination, for with a heavy surplus of colored firemen and 26 vacancies among the whites, the hiring of more colored firemen under a segregated system would be fruitless and expensive. Is the A. F. of L., which has issued some strong statements against job discrimination, interested in this act of its member union?

Only three of the 25 members of the House District Committee made themselves heard and they were obeyed on the issue. There are 14 Democrats and 11 Republicans, ten definitely from the South.

Local Support for Integration

THE REACTION of the District's citizenry on the issue of fire department integration was mixed but still a refreshing contrast to that of the A. F. of L. local. No local daily opposed the move, and the Washington Post, which has a praiseworthy record on both interracial justice and home rule, was outspoken and persistent in its support of the Commissioners. An interdenominational statement by religious leaders of three faiths strongly backed the Commissioners, as did the Young Democratic Club and many other organizations, including St. Peter Claver Center.

On the other hand, Mr. Carl L. Shipley, president of the Young Republican Club here, accused Commissioner Donohue of "increasing racial tensions" and demanded his resignation. No repudiation of Mr. Shipley's statement by members of the club has come to our attention.

This integration issue has become a "cause celebre" and its outcome will strongly affect the political heart of America. YOU CAN HELP US BY YOUR PRAYERS AND BY WRITING TO YOUR CONGRESSMAN NOW AND WHEN CONGRESS RECONVENES. YOUR CONGRESSMAN ALSO RULES THE CITIZENS OF WASHINGTON BUT THEY ARE HELPLESS BECAUSE THEY HAVE NO VOTE. PLEASE HELP THEM.

Our Bookshelf

FIRE IN THE RAIN, by Rev. William L. Doty. 212 pp. Bruce. \$2.75.

SO INTERESTING and important is the theme of this book that one is seized with a mild despair that it isn't better written. Father Roy Cartwright is a young assistant who attempts to form Catholic Action groups in his parish. He fails dismally with a girls' group, but does very well with a men's. Through it all he develops spiritual maturity, the measure of it being his growing indifference (in the good sense) to the success or failure of his own work and the increasing depth of his prayer life. One feels that the author has gone through pretty much the same spiritual experience as his hero. But it just isn't well written. There are loose ends never tied up, there are long conversations that remind one of the New Yorker's "cries we doubt ever got cried" department—but with it all, the story is gripping and one is unwilling to stop until the last page has been reached. I hope Father Doty writes more, and, possibly, is more patient with himself in his next book, more willing to do the tedious work of polishing, rewriting and polishing again.

ALONG THE WAY, by James Weldon Johnson, Viking Press, 1933. Reviewed by Monica Durkin.

(Continued from Nov. Issue)

Diplomat in Central America
BACK IN AMERICA, Johnson continued to write. Diplomatic service appealed to him and he secured an appointment

as consul to Venezuela. Three years later he was transferred to Nicaragua where he remained for three turbulent years. His record as a diplomat had earned him wide recognition and he began to be consulted about international and interracial problems. In Nicaragua he married the beautiful and cultivated Grace Nail.

Author

ALWAYS HE WAS WRITING—poetry, short stories, articles on tropical countries, songs, essays on race. He had published anonymously his best piece of creative writing, *Autobiography of an Ex-Colored Man*. A life-long study of spirituals had resulted in two volumes of American Negro spirituals prefaced by a scholarly introduction on the history of the development of our only form of American folk music. Then he compiled an anthology of Negro poetry, with a critical study of its authors. *God's Trombones*, his collection of Negro sermons in verse, was being widely quoted and appeared in most studies of American contemporary poetry.

Opposer of Lynching

THE NATIONAL ASSOCIATION for the Advancement of Colored People offered him the post of field secretary. He accepted and began a long service to the cause of race relations. He was especially intent upon the abolition of lynching. He knew many disappointments in his efforts to secure the passage of a federal anti-lynching bill.

Hunted by Mob

FOR HIM, MOB VIOLENCE was not merely something he had read about, shuddering in some safe spot. Once, as a young man in Jacksonville, he had gone by trolley car to a public park to meet a pretty young woman who, like the unhappy Julie in "Show Boat," appeared to be white though her veins contained enough colored blood to make her, by southern standards, a Negro. The motorman, on his return trip to the city, reported the story of a rendezvous between a Negro man and a white woman. A crowd gathered outside the park. Night drew on. Johnson and his companion finished their consultation on a magazine article the girl was writing on the recent catastrophic Jacksonville fire. They walked toward the park entrance. Suddenly he became aware of impending danger. He heard the baying of bloodhounds, the sound of hurrying feet, the ominous mounting chorus of angry voices. Seconds later he saw the masses of faces twisted with unreasoning fury, the ropes, the hastily seized

GUILT, by Caryl Chessman. Sheed & Ward. 1951.

PERHAPS many things have conditioned us to leaning upon "experts" for advice in eating and drinking, beauty culture, playing hot war and cold war. But this author writes of the clear need in these our off days to see ourselves in the light of real reality. Talking from no vacuum, but from her own study of God and of Jungian psychology, through biographic examples of people who were criminals, artists, or saints—all sane, normal folks—**GUILT** shows, in this mirror of our contemporaries, our countenances and the face of the world.

We feel guilty, often for wrong reasons, but basically because we are so. By an examination of the life and outlook of the biographies used, the real basis for guilt in humanity stands out, and that real basis which we try to cloak in many ill-fitting garments is sin.

What to do once we recognize that we've been beholding in the mirror make-believe selves and a make-believe world? The cure is not attractive, naturally speaking, for while we see that suffering has been the one constant theme of man since Adam, each of us feels especially exempted. But "God created the world to be the womb and cradle of Christ," and man is cut in Christ's pattern. Thus the reality penetrates: of the repressions and frustrations we find in this generation (and are we thus unusual?) the genuine one is the repression of Christ's growth in us. Thus seen, the negatives become plusses: suffering, frustration, acceptance, the capacity for love of those we meet today. These are discernible as indeed often naturally repugnant, but basically suited to a nature cut in the pattern of Christ. We as a world have been building too low. Ante up.

I like very much Miss House-lander's sight of man in the light of modern psychiatry. Man, unlike God indeed, is like Him in being three: child, man, soul. Both the child in man as man and as child of God must be realized if we're to attain our balance and the measure of joy cut out for us in God's plan.

FROM THE BIOGRAPHY of Irma Grese, attendant of the Nazi prison camp at Auschwitz, emerges the horror of our destiny if we omit the need of "self-knowledge, suffering and re-

sponsibility." The guilt feeling is universal because real, and "personal strife and personal sorrow are a debt which we owe to one another." Criminals like Peter Kurten and Leopold and Loeb, here depicted, disguised from themselves their personal guilt for great crimes. But the saints like Charles de Foucauld, once a great sinner, saw their guilt and welcomed suffering. "We are safe only when we are consciously at war within ourselves."

Identification with groups to avoid a feeling of personal insecurity has evil results on all levels of society in regimentation in industry, overcrowded housing, needless want and poverty, as well as in mass entertainment and even some church "do-good" societies. Miss House-lander writes of the

"... extraordinary conscience which enables Christians to think it right to encourage hatred of Jews and oppression of coloured people and to shudder at marriages between those whose skin is of different colours, as though such marriages were sinful! What intricacies of fear and projection and suggestion, of convention and tradition, have gone to the making of such consciences as these!"

This is a book that puts the emphasis properly. Considering what the title suggests to fearful minds like one I might mention, it is amazingly reassuring and simple in the way the love of God is simple.

By Mary Ryan

DAN ENGLAND AND THE NOONDAY DEVIL, by Myles Connolly. 143 pp. Bruce. \$2.50.

IF MR. BLUE had lived, he would probably have turned into Dan England. Myles Connolly is inexhaustibly preoccupied with the romantic St. Francis-like figure, translated into terms of the 20th century. Dan England, in this new book, is detective-story writer by trade, but weaver of dreams by preference. He touches all the people with whom he comes in contact with something of his own magic and ends up on a quixotic quest as highly romantic as any undertaken by St. Francis. One of the best passages in the book deals with the "noonday devil" who "wastes the minutes that waste the hours, the days, the years, until death is on us and nothing is done. He involves life, complicates it, dissipates it. He seeks so to fritter our labors away that we shall achieve nothing deserving of our eternal destiny and accomplish nothing of merit for the salvation of our soul."

If you liked Mr. Blue, you'll like this.



St. Thomas a Becket

(1118-1170)

Archbishop of Canterbury, slain in his own cathedral on December 29 for his defense of the rights of the Church.



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Guilt

"WE AS CHRISTIANS live with Christ's life. He lives our life, we are offered the glory of living His. But on earth it is impossible to respond to this offer, which involves loving with His love, without accepting what he accepted as man; that is, not only a fragment of the world's guilt, but all of it, all the suffering caused by sin, the world-sorrow. The suffering of the whole world is the concern of each one of us."

—From GUILT by Caryl House-lander, Sheed and Ward.

Monica Durkin

Slum Tenants Have No Place to Move

No Government Housing Unless Vacant Sites Approved

CHICAGO, ILL. — Raymond Foley, federal housing administrator, has told the Chicago Housing Authority that his agency will not approve more public housing projects until the Chicago Housing Authority has determined that other homes are available for families evicted from chosen sites. This will

necessitate finding vacant land sites, which the Chicago aldermen have refused to approve. Prejudice against Negroes or the poor is believed to be behind their refusal.

The federal order also said that the deadline for deciding on sites is Feb. 29, 1952, if Chi-

cago is to get the 10,250 federally-subsidized tax-free housing units it can still build under the housing act of 1949.

This puts quite a burden of responsibility on Mayor Kennelly and the Chicago aldermen as Chicago has the greatest housing shortage of any large American city.

Pope Blesses Negroes

(Continued from Page 3)

names to conjure with. People whose immense apostolic labors for the Church were history. Great, holy people . . . surely among them I was less than the least!

Yet, here I was in Castel Gandolfo waiting for that audience I never expected to get. Remembering, too, that it had been preceded by another honor—a long interview with that busy prelate, that same Monsignor Montini who, it is said, occupies one of the most important positions in the Vatican. I remembered, too, the gracious interest of Monsignor in our humble apostolate of Friendship House and his promise to arrange that audience with the Pope for the morrow. Even though that tomorrow, October 15, 1951, was to be my last night in Rome. I was leaving that night. Yes, October the 15th, 1951, the twenty-first anniversary of Friendship House foundation! The feast of my beloved friend in heaven, St. Teresa of Avila. Grace was following grace.

FOREVER NOW that hour of 10:45 A.M. that day . . . that year . . . will be etched in my soul. Forever will I remember every second of it. Forever will I see every detail of it. How I stood in the immense, long room by a high window trembling with joy, awe, fear and gladness. For since my early childhood I had a deep love of the Holy See. A love that made me pray often for each representative of Christ, but so very specially in the past years for the present one. For somehow I could almost feel that heavy burden of the world's tragic ills, pressing on his slender shoulders!

Years at Friendship House

And now . . . in a few moments I was going to see him . . . Tears dimmed my eyes. I started to say my rosary to give myself courage, for I felt sure I would not be able to say a word . . . Love . . . respect . . . the feeling of utter unworthiness . . . would render me speechless. The more so that at that moment, too, it came to me why I was there. It was not in my name, nor in my person, that God and His Blessed Mother had given me this immense grace . . . It was in the name of all the Canadians and Americans who had so gallantly come to Friendship House, first to pioneer an almost hopeless dream . . . then to carry on when that dream came true by the grace of the Holy Ghost. Clearly I saw them all. They were all there—the present, the past, even the future Staffworkers, Volunteers and friends of Friendship House. Present, too, were the members of the hierarchy who had helped to start our humble Lay Apostolate of Catholic Action, who had continued to help and extend their protection and blessing upon its littleness . . . By their sides

ranged all the good priests who as moderators and chaplains, pastors, and simply friends had guided, taught, and steered our slender Friendship House bark on the stormy course of its growth . . . And behind them were all the "little ones," the beloved of Christ, the poor, the forgotten, the have-nots, the lonely, the set-aside and segregated ones who hungered for God and His justice, and whom we had the infinite, the inestimable privilege and vocation of serving through these years . . . Yes, that is why I was here in Castel Gandolfo waiting for a "private audience" with His Holiness . . . because of them.

I BEGAN TO TREMBLE . . . Dimly I noticed the blueness of the sky outside . . . the strange design that patches of sunlight were making on the intricate art work on the marble floor . . . Noticed too the chamberlains moving swiftly and silently about the huge room, giving it some last touches . . . saw the Monsignori in their vivid scarlet hovering by a closed door . . . It all seemed like a stage setting perceived from afar . . .

Holy Father Enters

Suddenly the door opened. And a slender figure in white walked softly into the room, that at once seemed filled with a radiance that entered our hearts. **IT WAS THE POPE!**

He stopped and talked to the first couple . . . then the second one . . . then the priest . . . **AND NOW IT WAS MY TURN . . .** My heart literally stood still, yet somehow I was kneeling, kissing his ring, his hand in mine touching that rosary I had forgotten was there. We spoke in French. With a smile he asked me, "What name? Where was I born? Russia, Poland . . . I was a delegate to the Congress? For Friendship House? A Lay Apostolate of Catholic Action with branches in the USA and Canada? Engaged in the rural apostolate and that of interracial justice working with the Negroes of the USA . . ." Questions and answers had flowed until then smoothly and easily, for I had lost all fear, and my heart was simply overflowing with the joy and gladness of just standing

there, hearing his voice, seeing his face in which there was so much fatherliness, so much interest and so much love . . . that it seemed to shine from within with a great warming light.

But now at the mention of our interracial apostolate, and our work with the Negroes of the USA . . . He slowly repeated . . . "The Negroes of the USA . . ." and his hand went to his heart, and, bending his face a little to one side, he repeated again— "The Negroes of the USA . . . **THEY ARE ALWAYS IN MY HEART . . . I PRAY FOR THEM MUCH . . .**" Then more questions about our Canadian apostolate, words of praise for the whole. Then with a slight inclination of his head, the Pope stepped a little backward and, opening his arms wide, in the well-known and much-photographed gesture, he spoke again, "I WILL BLESS YOU NOW . . . **AND THROUGH YOU ALL THOSE WHO BELONG TO YOU . . . ALL WHO WORK IN THE APOSTOLATE OF FRIENDSHIP HOUSE EVERYWHERE . . . ALL WHO HELP IT . . . AND ESPECIALLY I BLESS THE NEGROES OF THE USA.**"

New Courage

THE SLOW, BEAUTIFUL LATIN words followed. And I understood the word "unctuous"—for that was the way they "felt," falling on my bent head, as I was kneeling at his feet . . . like a breath of the Holy Ghost, lifting a soul upward, giving it new courage, new strength to face all odds . . . to endure all hardships for the love of God and neighbor and the salvation of all souls, her own included . . . like oil on the thousand wounds of battles already fought . . . healing and soothing . . . Like a drink of cool, sweet water in the long desert of years gone by . . . Yes, as the words of that blessing flowed over my head . . . I knew myself privileged beyond all human words. Knew, too, that all those long, lonely, often dark years of our humble apostolate, so often filled with so much pain and suffering, were really years of graces and joy unexpressible . . . That all their pain, loneliness and darkness had changed at that holy moment into a blinding light of a gladness that would never leave us.

It seemed trite to say that I felt renewed in spirit, in faith, in charity and zeal. But I did. And again I knew with even more clarity than before that I was here, receiving this blessing . . . these graces . . . not only in myself . . . oh, no! But in all who belonged, who labored, who suffered, who blessed, helped, guided, and were served by the little humble Apostolate of Catholic Action Friendship House Style. Knew, too, that from now on—it would prosper and be pleasing to the Lord, for was it not His personal blessing that was

Prayer for Jews

*Lord Jesus Christ, Son of David
bless the land made sacred
by your footsteps,
by Mary's,
by the promise to Abraham, to Isaac, to David.*

*Spiritually we are brothers—Jews and Christians;
spiritually Israel is our homeland.*

*For my brother Jews
let our return to the land of our fathers
be a turning to the worship of our Father
and to Him whom He sent
as the prophets foretold,
the Messiah, the Savior, the Anointed,
Jesus Christ, the first-born of the new humanity,
King, Teacher, High-priest, Jew.*

*By Jew and by Christian
may the Holy Places in His native land
be guarded as holy and sacred.*

**TO JEW AND TO CHRISTIAN
MAY THE LAUGHTER OF LIBERATED CHILDREN
IN THE HILLS OF GALILEE
BE JOYOUS AND GAYSOME
THE CHILDREN OF CHRIST'S PEOPLE,
THEIR EXILE ENDING.**

May faith come to the Jews who still do not believe.

*May love come to the Christians
who say they cannot forgive.*

**MAY THE SPIRIT OF GOD BREATHE
OVER THE LAND OF ISRAEL. ALLELUIA!**

Friendship House Lecturer On West Coast



Miss Schneider

Betty, now national director of Friendship House in the United States, started working at Harlem Friendship House during her graduate year at Fordham University. That was almost at the beginning of the work in this country. She has directed the Chicago house for three years.

Here is her schedule: (We did a very bad job on the Portland address last month. Hope you made it out all right.)

Dec. 1-20 in Los Angeles and San Francisco (She may be reached at 10142 Stilson St., Los Angeles 34, Calif.)

Dec. 20-Jan. 20 in Portland, Oregon, and Seattle, Washington. (She may be reached at Blessed Martin Friendship House, 21 N. E. Broadway, Portland 12, Oregon.)

We will all be grateful for any help you can give her in spreading the work of Friendship House. People ask her to speak over and over again so we think your group will enjoy her, too.

GROUPS INTERESTED in learning more about Friendship House, the lay apostolate or the racial question are getting in touch with Betty Schneider so that she will visit them on her trip to the West Coast in December and January.

even then falling on my bent head. But above all, my heart rejoiced for all the Negroes of the USA . . . whom I had loved so much and for so long, and whose gigantic battle for justice, Friendship House USA was even now privileged in fighting. For weren't they at this moment being so specially remembered, so specially blessed by His Holiness himself? . . . Yes, my heart sang an endless alleluia.

The words had ceased. I lifted a tearstained face and rose from my knees. His Holiness touched my head with his hand, then

gave me a medal, bowed and went on. I could not move. I thought I never would. But somehow I did, tearstained face and all. Somehow I passed the endless beautiful rooms . . . Somehow I got down slowly as in a dream the lovely marble stairs . . . out into the open . . . down the winding hill road . . . and back to Rome. Then Paris and now home to Friendship House. Yet part of me will always remain at the feet of His Holiness, in silent and infinite gratitude . . . in an immense love.



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